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Trumpet Sounded :

O R,

A Warning to the Unfaithful,

T O

Prize the Day of their Visitation,
before it be over.

WITH

A Collection of the Dying Sayings of sundry Persons, who resisted the Good Spirit of GOD, which did strive with them; until, by his Judgments, they were made to Confess to the Truth; and that the People call'd *Quakers*, are the People of GOD.

By John Tomkins.

Shall a Trumpet be blown in a City, and the People not be afraid? Amos 3. 6.

He heard the Sound of the Trumpet, and took not Warning; his Blood shall be upon him.

But he that taketh Warning, shall deliver his Soul, Ezek. 33. 5.

A Wounded Spirit, who can bear? Prov. 18. 14.

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A

Trumpet Sounded :

O R,

*An Exhortation and Warning to
the Unfaithful, to prize the Day
of their Visitation, before it be
over.*

IT is a Doctrine constantly As-
serted by the People called
Quakers, That Christ Jesus is
that true Light, which lighteth every
(a) Man that cometh into
the World; and that of his
Fullness have all we received,
Grace for Grace; and that
the Manifestation of the Spirit is given
to every (b) one to profit
withal : By which Light,
Grace, and Spirit, God

(a) John 1. 9.
Verse 16.

(b) 1 Cor. 12.
7.

A 2

doth

doth strive with Man, during the Day of his Visitation, to Convince him of Sin, in order to Save him from it, and Wrath, the Consequence thereof. God enlightneth the Soul, that Man seeing those things which God requireth of him, he may embrace them; and forsake and deny himself of those things, of which he is Reproved and Convicted in his own Conscience. This Light, Spirit and Grace, by which God doth strive, will also enable them, that adhere to it, to become the *Sons of God*; for so said the Apostle, *As many as are led by the*

(c) Spirit of God, they are the Sons of God; and as

(c) Rom. 8. 14.
Gal. 5. 6.

(d) many as received (d) Christ,

to them he gave Power to

become the Sons of God, even to them that believe on his Name.

There is therefore a Possibility to withstand and reject Christ, and resist the Grace, and quench the Spirit, in the Day of our Visitation; if we will not receive him into our Hearts, but

that love Darkness rather than Light,
choosing those things which gratifie
the Sensual and Carnal Mind, we can-
not become the Sons of God : This
is not the way to be Christ's Disci-
ples ; for as himself said, *If any Man*
will come after me, let him
(e) deny himself, and take (e) Luke 9.
up his daily Cross, and fol- 23.
low me.

This Doctrine of *Self-denial*, and of
the *daily Cross*, is not loved by them,
who like the Broad Way ; where-
fore Christ has but few Disciples :
For as they said in the Days of his
Flesh, *Let him come down*
from the (f) Cross, and we (f) Mat. 27.
will believe on him : No, 40—
it was necessary he should Dye for
All, that they which Live, should
not henceforth *Live (g)*
unto themselves, but unto (g) 2 Cor. 5.
him which died for them, 15—
and rose again : And he set us an
Example ; for he endured the Cross,
despising the Shame, that we might
follow him, bearing our Cross, and
A 3 denying

denying our selves: It is at this Door we must enter; as he said to his Disciples, Enter ^(h)

^(h) Mat. 7. ye in at the strait Gate; ¹⁴ for wide is the Gate, and broad is the Way, that leadeth to Destruction, and many there be which go in thereat: Because strait is the Gate, and narrow is the Way, which leadeth unto Life, and few there be that find it.

A Christian must know a Restraint upon his Mind, as well as upon his Actions; for from within, out of the ⁽ⁱ⁾ Heart, proceedeth Evil, ⁽ⁱ⁾ Mark 7. before it cometh into Action, as Evil Thoughts, ^{21.}

Adulteries, Murders, an Evil Eye, Pride, Blasphemy, Foolishness, &c. So that when these Evils arise, or first spring in us, we may know the Cross of Christ Jesus our Lord, to crucifie or kill them; whereby the Primitive Christians knew

^(k) Gal. 6. a being ^(h) Crucified unto ¹⁴ the World, and the World unto them: For they which are ^(l) Christs, said the Apostle, have ^(l) Crucified

this to (b) *ified the Flesh, with the Affections and*
usts. This prevents Evil Actions,
 in being crucified, or killed, in its
 first Motion in the Mind, no Evil
 Birth or Action can be brought forth;
 to the Inside cometh to be made clean,
 and our Righteousness to exceed the
 Righteousness of the *Scribes and Pha-*
risees : The first clean within, in
Heart and Soul, and then the Body
 also will be clean; the *Pharisee* clean
 only on the outside, and
 within (†) full of Iniquity, (†) Mat. 23.
 and of all Uncleanness. It 25, to 28.
 is that Righteousness that Christ is
 come to bring into the Souls of true
 Believers; and this is the Testimony
 that God hath raised up the People
 called *Quakers* to bear, they having
 Experience, in good measure, whereof
 they speak.

The *Cross of Christ* was preached
 by the Apostles of our Lord, as one
 of them said, That the
 Preaching of the Cross (m) (m) 1 Cor. 1.
 is to them that perish, foolish- 18.
 ness; but unto us, which are saved, it is

the Power of God. Which is also the Experience of many in this our day, who, through the Power of the Cross, have been able to resist the Devil, and become the Sons of God; and to deny all Ungodliness and Worldly Lusts, and so live Soberly and Righteously in this present World.

This is the blessed Effect of the Power of God, and of the Grace of God; to wit, that Grace
(n) Titus 2. 11. that *brought Salvation* (n) *to the Primitive Believers;* and is the same Grace which *bringeth Salvation unto us;* for he testifieth, That it *appeareth unto all Men.* But this has been the Misery of the World, that they are not willing to be taught by it, because it reproves them for Sin, and leadeth *into the strait Gate, and narrow Way,* where there is no liberty to fulfil the Lusts of the Flesh: Therefore they resist it, and oppose the Lord in his Strivings, until the Day of his Visitation pass over.—

Thus it was with the Old World; the Lord strove to reclaim them several
 veral

veral ways: 1st. By his Spirit (o) in their Hearts. (o) Gen. 6.3.
 2^{dly}, By Noah, who was a Preacher (p) of Righteousness. (p) 2Pet. 2.5.
 3^{dly}, By the Preparation of the Ark; for Peter said, That the Long-suffering of God (q) waited in the days of Noah, while the Ark was preparing; which History relates to be about 120 * Years building: But they continued in their Wickedness, notwithstanding the Long-suffering of God, and the Warning that he gave them. Of which our Saviour observes, as a Caution to them at Jerusalem, That the Old World was Eating, (r) Drinking, Marrying, and giving in Marriage, until the Day that Noah entred into the Ark, and the Flood came and destroyed them all.

(q) 1 Pet. 3.
20 —

* Index to
the Bible.

(r) Mat. 27.
37. Luke 17.
27.

So it was with Sodom, and the Cities about her, who abounded with the Mercies of God, dwelling in a Pleasant and Fruitful Land, which it's said, was well watered every where,

(f) Gen. 13.
10.—

(t) Ezek. 16.
48, to 50.

(v) 2 Pet. 2.7.

(z) Luke 17.
28, 29 —
Gen. 19, —

(f) *even as the Garden of the Lord*; and they turned the Mercies of God into a wrong use, thro' Pride, Fulness (t) of Bread, and abundance of Idleness, that were found in them: Neither did they strengthen the Hand of the Poor and Needy, but were haughty, and committed Abominations; not fearing the Lord, nor regarding that Righteous Man (v) Lot, dwelling among them, who seeing and hearing their filthy Conversation, vexed his righteous Soul from day to day, because of their Wickedness; and Lot warned his Sons-in-law of the Destruction of the Place, but he seemed as one that mocked; so they went on in their Wickedness: As our Lord also observed of these, *They did eat, and they drank, they bought and they sold, they planted and they builded:* But the same Day that (z) Lot went out of Sodom, God rained Fire and Brimstone out of Heaven, and destroyed them all. And

And we find the Ten Tribes, which were called *Israel*, and were a Kingdom distinct from *Juda* and *Benjamin*, tho' God had so signally Blessed them with abundance of Mercies, as Corn, Wine and Oyl, (y) and multiplied her Silver and her Gold; yet she did not know this, saith the Lord, that I gave her Corn and Wine, &c. *Israel*, saith the Lord, hath cast off (z) the thing that is good; and of their Silver and Gold have they made them Idols, that they may be cut off. Therefore, saith the Lord, I will return, and take away my Corn in the time thereof, and my Wine in the season thereof; I will (a) recover my Wool and my Flax, given to cover her Nakedness; I will cause her Mirth, and Solemn Feasts, to cease; and I will destroy her Vines and her Fig-Trees: Why was this? Because she went after her Lovers, (*) and forgot me, saith the Lord. Yet the Lord's Bowels yearn'd towards *Israel*: He, that willeth not the

(y) Hof. 2. 9.

(z) Hof. 8. 3; 4.

(a) Hof. 2. 2.

(*) Verse 13.

(b) Hof. 6.
4, to 7.
2 Kin. 17. 13.

the Death of a Sinner, said,
O Ephraim! what (b) shall
I do unto thee? O Judah!

what shall I do unto thee? For your Good-
ness is as a morning Cloud, and as the ear-
ly Dew, that goeth away; therefore have I
hewed them by the Prophets: I have slain
them by the words of my mouth; for I desired
Mercy, and not Sacrifice; and the Know-
ledge of God, more than Burnt Offerings:
But they have transgressed the Covenant;
there they dealt treacherously against me.

As indeed the whole Book of the
Prophet *Hosea* is a continued account
of the Invitations, Threatnings and
Warnings of the Lord to the People,
that they might return from their
Evil Ways, and Live. - But notwith-
standing they continued in their
Wickedness, yet before he gave them
over to Destruction, he Chastized
them several ways, that they might
return from their Wickedness: He
gave them Cleanness of Teeth, and
want of Bread in their Cities; yet you

(c) Amos 4. have not returned to me, saith
the Lord. (c) He also with-
held

held the Rain from one City, and
 caused it to Rain upon another City,
 and he did smite them with *Blasting*
 and *Mildews*, and sent the *Pestilence*
 among them, and slew the Young
 Men with the Sword, and made the
 Stink of their Camps to come up into
 their Nostrils; *Yet have ye not returned*
to me, saith the Lord. Thus we see
 how the Long-suffering of God wait-
 eth upon Men, striving many ways
 to reclaim them; but at last their Day
 of Visitation did come to an end; so
 that the Lord said, *•Israel slideth back,*
as a backsliding Heifer:

Ephraim is joyned to Idols, (d) Hol. 4. 16,
 (d) let him alone. O Dis-

mal Sentence! when the Lord passes
 it upon a Nation, or a Man only.

And in the Ninth Year
 of (e) *Hoshea* King of *Israel*, (e) 2 King. 17.
 came *Shalmaneser* King of *Affyria*, and
 carried *Israel* away into *Affyria*, and
 placed them in *Halab*, and in *Habor*,
 by the *River of Gozan*, and in the Cities
 of the *Medes*; and he brought Men
 from *Babylon*, &c. and placed them in
 the

the Cities of *Samaria*, instead of the Children of *Israel*; and they dwelt in *Samaria*, and in the Cities thereof.

(f) *vers. 23.* Thus did God remove *Israel* out of his (t) sight; and no

Man knows what is become of that Generation to this Day. Although for *David's* sake, God

(t) *2 Sam. 7. 12.* did maintain a Man to sit upon his (t) Throne
1. Kings 2. 4.

in *Jerusalem*. And they of *Judah* had a longer Day, though they also grievously provoked the Lord, as *Israel* had done; and the Lord re-

proved them, and also threatened them, for their Wickedness; say-

(g) *Jer. 7. 8.* ing, Behold, (s) ye trust in Lying Words, that cannot profit. Will ye Steal, Murder, commit Adultery, and Swear falsely, and burn Incense to Baal, and go after other Gods; and come and stand before me in this House, which is called by my Name? But go now to my place, which was at *Shiloh*, where I set my Name at the first, (h)

(h) *1 Sam. 4.* and see what I did to it,
10. 11. for the Wickedness of my People.

People Israel. And now, because ye have
 done these Works, saith the Lord, and I
 spake unto you, rising up early, and speak-
 ing, but ye heard not; and I called you,
 but ye answered not: Therefore will I do
 unto this House, which is called by my
 Name, wherein ye trust, and unto the
 place, which I gave to you, and to your
 Fathers, as I have done to Shiloh: And
 I will cast you out of my sight, as I have
 cast out all your Brethren, even the whole
 Seed of Ephraim. Therefore, said the
 Lord to his Prophet, Pray ⁽ⁱ⁾ Jer. 7. 16.
 not ⁽ⁱ⁾ thou for this People,
 neither lift up Cry nor Prayer for them;
 neither make Intercession to me for them,
 for I will not hear thee. Oh woful
 State! Here is Judah in the same
 Condition as Israel; the Lord hath
 given them over, as he did Ephraim.
 Let him alone, is as much as to say,
 I will take my Holy Spirit from them,
 and leave them to themselves. And
 now, said the Lord, I have given these
 Lands into the Hands of ^(k) Jer. 27. 6.
 Nebuchadnezzar King of
 Babylon. — And according to the
 Word

Word of the Lord, *Nebuchadnezzar* came, in the Ninth Year of *Zedekiah* King of *Judah*, with his Army, and plunder'd *Jerusalem*, and took the King, and slew his Sons before his Face; and then put out his Eyes, and bound him with Chains, to carry him to *Babylon*; and burnt the House of the Lord, and the King's House, and all the Houses of *Jerusalem*, and broke down the Walls of the City, and carried away the People captive into *Babylon*,—where they abode^o in Captivity *Seventy Years*,^(m) according to the Prophecy of the Prophet *Jeremiah*.

And the Lord, according to his Mercy, and the Word that he had spoken, did again Restore the Seed of *Judah* from their Captivity, and brought the People of the Jews into *Jerusalem* again, and moved the Hearts of the Kings and Emperors of those Times to publish their Edicts^(o) in Favour of the *Jews*, commanding their

(l) 2King. 25.
Jer. 39.

(m) Jer. 25.
11. & 29. 10.

Ez. 1. & 7. cap.
Nehem. 2. 8.

their Princes and Officers to assist
 them, for the Building of the House of
 the Lord, and the City *Jerusalem* again,
 and he filled the City with Inhabi-
 tants, as the Prophet *Zechariah* had
 foretold, That there shall
 yet (p) *Old Men and Old* (p) *Zech. 8.*
Women dwell in the Streets 4, 5.
 of *Jerusalem*, every Man with his Staff
 in his Hand for very Age: And the
 City shall be full of Boys and Girls in the
 Streets thereof; and he also multiplied
 their Riches: But they resisted the
 Lord. And as *Nehemiah* did confess
 in his Prayer, (q). That
 their Fore-fathers did re- (q) *Nehem. 10.*
 bel against the good Spirit of 20, 30.
 God, which he had given to instruct
 them, and by which God also testified
 against them in his Prophets: So the
 Martyr *Stephen* also charged them in
 his Day, They did always
 Resist (r) the Holy Ghost; as (r) *Acts 7. 51.*
 their Fathers did, so did they. So
 that when God sent the Lord *Jesus*
 Christ, the Heir, unto them, they
 did not Reverence him, neither
 would

would they receive him, tho' he came
in great Love to them,

(f) Mat. 15. 24. in the (i) first place of-

fering Grace and Salva-
tion ; and tho' they were astonished
at his Wisdom, yet they would not

believe in him ; saying,

(t) Mat. 13. 55. Mark 6. 3. *Is not this the (t) Car-
penter's Son ?* And they

were offended at him ; nay, worse
than this, they imputed his Work-

ing of Miracles (v) to
(r) Mat. 12. 24. *Beelzebub* : Infomuch that

our Lord, in the fore-
(w) Mar. 23. 37, 38. knowledge of her misera-
ble State, took up this

Lamentation, (w) *O Jerusalem, Jeru-
salem, thou that killest the Prophets, and
stonest them which are sent unto thee,
how often would I have gathered thy
Children together, even as a Hen ga-
thers her Chickens under her Wings, and
ye would not ? Behold, your House is left
unto you desolate.* And another time

he wept over the City,

(x) Luke 19. 41, 42. (x) saying, *If thou hadst
known, even thou, at least*

in

in this thy Day, the things which belong
 to thy Peace, but now they are hid from
 thine Eyes : So that their Day of Visi-
 tation was over, they had sinned out
 their Time. And further, he pro-
 ceeded in Judgment against them, say-
 ing, *The Days shall come* Verse 43, 44.
upon thee, that thine Ene-
mies shall cast a Trench about thee, and
compass thee round, and keep thee in on
every side, and shall lay thee even with
the Ground, and thy Children within thee,
and they shall not leave in thee one Stone
upon another, because thou knowest
not the time of thy Visitation.
 Here is the Reason that the Lord
 left their House desolate. — And this
 came to pass not many Years after,
 when their City and Temple was
 burnt and laid waste, and the People
 destroyed by the Romans; and those
 that were left, were scattered over
 the Face of the Earth, as they remain
 unto this Day.

What use shall we make of these
 Examples, even the same with the
 Apostle, who said, *If some of the*
Branches

(y) Rom. 11. *Branches (y) be broken off, and thou being a wild Olive-Tree, art grafted for them, and with them partakest of the Root and Fatness of the Olive-Tree; boast not against the Branches, though they were broken off, because of Unbelief; and thou standest by Faith: Be not High-minded, but Fear. For if God spared not the Natural Branches, take heed lest he also spare not thee. Behold therefore the Goodness and Severity of God; on them which fell, Severity; but towards thee, Goodness, if thou continue in his Goodness; otherwise thou also shalt be cut off. So that it is our Continuing in the Goodness, in which we shall find the Goodness of the Lord continued towards us, our prizing the Day of our Visitation, and improving all those Helps and Means, which he affords. He works several ways for our Salvation: He raises up his Servants to preach the Gospel, sending them in his Name, as though God did beseech you by them; and they also pray you in Christ's stead, to be*

be (2) *Reconciled to God:*

(2) 2 Cor. 6.
20.

He also has, by Divine Providence, preserved the Holy Scripture; *For whatsoever things were* (*) *writ-*

(*) Rom. 15.
4.

ten aforetime, were written for our Learning, that we through Patience and Comfort of the Scriptures, might have Hope: He has also given us his good Spirit, to teach us all things, and lead us into all Truth, and which is the Revealer of the things of God; and without which, all would be as a Sealed Book, both the Ministry of Men, and of the Scriptures also; but as we keep to the Spirit's Teachings, both are very Profitable: For, as it is written, (a) Eye hath not seen, nor Ear heard, neither have entred into the

(a) 1 Cor. 2.
9, 10 12.

Heart of Man, the things which God hath prepared for them that love him: But God hath revealed them unto us by his Spirit; for the Spirit it searcheth all things, yea, the deep things of God. For what Man knoweth the things of a Man, save the Spirit of Man which is in him?

Even

Even so the things of God knoweth no Man, but the Spirit of God. Here is compleat Assistance afforded us from the Lord ; so that the Lord may justly say now, as he said to Judah of old, *What could have been* (b) *done more to my*

(b) Isai. 5. 4.

Vineyard, that I have not done in it ? — But if, notwithstanding all, we do neglect and slight the Mercies of God, remember what he

said to Israel, *You only have* (c) *I known of all the Families of the Earth: Therefore will I punish you for all your Iniquities.* And under the Gospel, Christ said, *That Servant*

(c) Amos 3. 2.

which knew his Lord's (d) *Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes: For unto whomsoever much is given, of him shall be much required.*

(d) Luke 12.

47.

Now as there is a Day of Visitation to Nations and Cities, which will come to an end, if they withstand it ; so there is to every particular Man: For our Lord said, *Are there*

there

were not Twelve ^(c) Hours
 in the Day? If any Man ^(c) John 11.9.
 walk in the Day, he stumbles not, be-
 cause he seeth the Light of this World;
 but if a Man walk in the Night, he stum-
 bleth, because there is no Light in him.
 And which he confirmed by the Pa-
 rable of the Householder hiring La-
 bourers into his Vineyard, some were
 called ^(f) early, some at ^(f) Mat. 20.
 the Third Hour, at the
 Sixth, and the Ninth
 Hour; and about the Eleventh Hour,
 he went and called them also to la-
 bour in his Vineyard, but we read
 of none called after the Eleventh
 Hour, the time was in a manner ex-
 pired. So also in the Parable of
 the Invitation to the Great Supper,
 many were invited; and when all
 things were ready, they who were
 bidden, did not come; see at large
 in the 18th Chapter of *Luke*; for they
 all, with one consent, made Excuses;
 and the Lord of the Feast was angry,
 and sent out his Servants to call in
 others, that his House might be filled;
 declaring,

declaring, That none of those Men, which were bidden, should *taste of his Supper*; so they, who did not answer the Call, were excluded.

And again, Christ said,
 (g) John 12. *While you have* (g) *Light,*
 36. *believe in the Light, that ye may be the Children of Light.* And

David, in the 95th Psalm, raises this Exhortation to the Jews, from the Example of their Fathers, who had

hardened their Hearts in
 (h) Numb. 14. (h) their Provocation in
 22. Ex. 17-2, 7. the Wilderness, when

they tempted God, and were excluded from inheriting the Good Land, that those in his time might not be found in their steps; and admonished them, in the Holy Ghost, not to harden their Hearts, as their Fathers did; saying, **To day, if you will hear his Voice:** Which Doctrine, the Author to the *Hebrews* (chap. 4. v. 7.) presses upon those in his Time, from the like Example, saying, That *God limiteth a Certain Day, saying in*

David, **To day:** The Apostle exhorting

reporting from David, adds, *After so long a time, as it is said, To Day, you will hear his Voice, harden not our Hearts.*

And God has laid the same Necessity upon his Servants and Ministers, to put this present Generation in mind, that *whilst it is to Day*, i. e. the Day of their Visitation, they will not harden their Hearts, and withstand the Visitation of God, as they did of old, and were destroyed by the Destroyer. Embracing the Day of Visitation, is to answer what the Lord by his Light discovereth, whether it be to do, or to forbear: If thou know'st it is his Will to be found in such Practices, then obey the Lord, and give up, though it be a great Cross or Reproach to thee to do; or if he requires thee to deny thy self of such and such things, which formerly thou didst not see to be Evil; or that if thou didst see, yet indulged thy self in the Practice of; and tho' it be as dear to thee as thy right Eye and right Hand, and thou

B

findest

findest an Inclination to desire it ; yet knowing God hath required it of thee, give up, deny thy self, and take up thy Cross ; without this, we cannot be Disciples of Christ Jesus. This Obedience will produce Peace ; for

the Work of Righteousness shall be (i) Peace, and the Effect of Righteousness, Quietness and Assurance for ever. Then we shall have the Answer of a good Conscience, Peace there.

It is a blessed State to have our Hearts sprinkled from an Evil Conscience, and the Testimony of the Spirit of God, that we please him.

This Witness and Testimony did the Righteous obtain in (k) former Ages; and this gave them Boldness to apply themselves to God, in times of Sickness and Distress ; yea, and at the Hour of Death ; as *Hezekiah* in his Sickness, (which was nigh unto Death) having done that which was right in the sight of the Lord, as *David* did, made his Appeal to God,

(i) *Isai.* 32. 17.
(k) *Heb.* 11.
4, 5.

God, I beseech thee Lord,
 (1) Remember how I have
 walked before thee in Truth,
 and with a perfect Heart, and have done
 that which is good in thy sight.

(1) 2 Kings 20.
 1.

And Jehosaphat, who walked in the
 Commandments of God, and not af-
 ter the doings of Israel, when he
 was in distress, by reason of a great
 Army that invaded his Land; he
 said, O Lord, the Children of Ammon,
 Moab, and mount Seir, are come to cast
 us out of thy Possession: Our
 God, (m) wilt not thou judge
 them? for we have no might
 against this great Company, that comes
 against us; neither know we what to do,
 but our Eyes are upon thee: And the
 Lord caused his Enemies to destroy
 one another. We see Stephen, at the
 hour of Death, Calling (n)
 upon God, and saying, Lord
 Jesus, receive my Spirit.

(m) 2 Chron.
 20. 11, 12.

(n) Acts 7. 59.

Moreover Paul had that assurance, that
 God would deliver him from every Evil
 (o) Work, and would preserve
 him unto his heavenly King-

(o) 2 Tim. 4. 18

dom; and having fought a good Fight,
and kept the Faith, thenceforth there
was laid up for him (*)

(*) Verse 8.

a Crown of Righteousness.

And this the Saints knew, That if
their Earthly House of this Taber-
nacle were dissolved, (p)

(p) 2 Cor. 5.
1, —

that they had a Building
of God, an *House not*

*made with Hands, Eternal in the Hea-
vens.*

Their Case was vastly different

from others that we read

(q) Rev. 6.
15, 16.

of, (q) who were afraid
of the Presence of God,

and of Christ; they wanted this holy
Boldness, to apply to God in the
time of their distress; being guilty,
their *Consciences* testified against them,
and therefore they could not stand
when he appear'd; but hid themselves
in *Dens*, and in the Rocks of the
Mountains, and said to the Mountains
and Rocks, *Fall on us, and hide us*
from the Face of him that sitteth on the
Throne, and from the Wrath of the
Lamb.

And

And this is agreeable to what the Prophet declared, that *there is no* (r) *Peace, saith the Lord,* (r) *Isai. 48. 22.*
unto the Wicked. And so

it was with *Israel*; for when they had been a long season without the true God, and without Law, it's said, That in those Days *there*

was no (r) *Peace to him* (f) *2 Chron. 15. 3, to 6.*
that went out, nor to him

that came in; but great Vexations was upon all the Inhabitants of the Countries; for *God did vex them with all Adversity.*

And so it has been with many in our day, while they walked in the Vanities and Ways of this World, without the true Knowledge of God, and his Law, we had no Peace in our goings out, nor in our coming in; when it was Night, we wished it were Day; and when it was Day, we wished for Night: The Lord striving with his Spirit, did pursue us with his Righteous Judgments, but yet mixed with Mercy, that thereby we might be humbled unto

true Repentance, which is a Godly Sorrow for Sin, and forsaking thereof: And as we were willing to bear his Indignation, because we had sinned against him, we felt a change wrought in our Hearts; so that our Desires, which before had been set upon Earthly Things, were drawn towards Heaven, and set upon things which are above. Righteousness, and the Kingdom of God, was what our Souls hungred after; and the Lord, who had begun this Work in our Hearts, he carry'd it on, and wrought effectually in us, and defended us from the Enemy of our Souls; when he assaulted or tempted us, he delivered us from the Evil thereof; and as we continued following him in Faithfulness, he did reward us richly with Peace and Life, which is able to maintain us to the end; as he said, *Because I (t) live, ye shall live also.*

(t) Joh. 14. 19.

- Therefore let all be intreated to close with God's gentle Strivings in their Hearts, knocking at the Door,

Door, (v) that he may come in, that it may go well with them, and that they may have Peace in the time of their Health, and Peace in the time of Adversity, and Sickness of Body, and Peace on their Death-Beds, when their Infirmities of Body are as much as their Spirits can sustain; that then they may not have the Addition of a wounded Spirit; (w) for who can bear that? And those who have known what it is to have a wounded Spirit, and to have the Arrows (*) of the Almighty within them, and the Terrors of God to set themselves in array against them; they can say, it is hard to bear; no Sorrow like that Sorrow; and that none can give Peace, but the Lord: Wherefore (as the Apostle said in his Day) knowing the Terrors of God, we perswade Men; that they may escape the great Danger of delaying Repentance.

(v) Rev. 3. 20.

(w) Prov. 18. 14.

(x) Job 6. 4.

(y) 2 Cor. 5. 11.

B. 4.

And

And to this end also is inserted the following Instances of sundry Dying Persons their grievous Complaints upon themselves, and Warnings on their Death-beds to others, that none might slight the Day of their Visitation, and follow the Vanities and Evils of this World; these being as Voices from the Dead, to awaken the Living. — If thou art Blessed with Plenty of this World's Goods, place not thy Happiness therein; for our Lord has told us, That *a Man's Life*

(2) Luke 12. *consisteth not in the (2) abundance of the things which he possesseth :* And as a

Warning to those, he spake a Parable of a Rich Man, who trusting in the abundance that he had, said to his Soul, *Take thine ease, eat, drink, and be merry;* but God said to him, *Thou (a) Fool, this Night thy Soul shall be required of thee.*

If thou art Young, and full of Health, presume not thereupon: Our

(b) Job 9.25. *Days are swifter than (b) a Post,* and we know not what

what shall be on the Morrow; for what is our Life? It is even a Vapour (c) that appeareth for a little time, and vanisheth away.——

The following Examples are mostly of young People, who died in the Flower of their Youth; some of them lived in Plenty of the Things of this World, with which they did entertain themselves, disregarding the *Reproofs* (d) of *Instruction*, which is the way to *Life*; and did not answer the *Call of God's Spirit in their Hearts, which would have taught them to have deny'd themselves of their Lusts, and to have lived a sober Life in this present World; so that when the Lord visited them with Sicknes, and brought them nigh unto the Grave, they were not prepared to Dye; the Work of Repentance, which must go before Remission of Sins, was what they did not know, and therefore they had not Peace in

their Consciences. The Spirit of Truth did Convince them of their Sins, and they were almost in the Grave, and wanted the Favour and Love of God; for which cause they cryed out, in the bitterness of their Souls, *For Mercy from God, and that their Sins might be blotted out; confessing against themselves, that God had been wonderful in his Mercy and Goodness to them; but, said they, Oh when God did call, they did not answer;*

therefore now, in their *S. Wait and Distress, when they called Alexander upon God, he did not answer her Brother; and continuing to the end of their*

Lives with Cries and Groans to the Lord for Mercy, saying, Oh! Lord, I beg it from the bottom of my Heart; Oh! spare me, and I will become a new Man; I will not be afraid of Mockers and Persecution—I hope I shall be an Example to the Youth of this Island. And speaking to his Relations, saying, My dear Father and Mother, &c. pray for me: What shall

(35)

shall I do? Oh! that I could Experience
Peace with the Lord, that my Soul could
Praise his Holy Name. Another time,
Hear me, O Lord; spare me, and I will
become another Man than I have been;
I was young and strong, and little expe-
cted Sickness; but now it hath over-
taken me.

And a young Woman, of 18 Years
of Age, said to her Mother, I shall
Dye, the Lord will not trust me longer
in this World. I have not
been so diligent in Meetings E. Archer.

as I should have been; but
if it please the Lord to spare me, I will
be very Diligent; I will walk Humbly;
I will sit in the Dust, and walk softly
all my Days. And she did bemoan
the Youth for keeping Company with
those of loose Conversation, Eating
and Drinking with them, and living in
Pride; and did often say, Oh! that
they did know what I do feel, it would
Humble them.

And

And *A. Walcot*, upon his Death-bed, said, That he was Convinc'd of Truth among the People called *Quakers*, but had not been Obedient ; and now, says he, *God doth judge me for my Disobedience and Rebellion against the Manifestation of his Spirit ; warning his Brother and other Relations to amend their Lives, and Repent ; and to be Faithful and Obedient unto what the Lord had made known to them, lest they should come into his lamentable Condition, and so the Lord make them the like Examples.*

And it was the Testimony of a young Maid, upon her Dying-Bed, against her self, and the Vanity of the World, saying, *Oh !*

S. Whitrow. *these were my cursed Fruits, which I brought forth when*

I was a Hearer in that Church (meaning the publick-Place of Worship for the Parish she liv'd in) Pride and Disobedience to my Parents : How often have I adorn'd my self as fine in their Fashions as I could make

make me, yet they have look'd upon me with Scorn, and despised my Dress, and said to me, How like a Taudry you have dress'd your self? You are not at all in the Mode. Then came I home on the Sabbath-day, and went immediately up into my Chamber, and lock'd the Door, and alter'd all my Laces; and so I have gone to their Worship in the Afternoon, dress'd in their Mode, and then I have pleased them. Another time she said, Oh! How often have I sinned against the Light in my Conscience, which shew'd me the way I should walk in? Oh! How often hath my Saviour knock'd at my stony Heart, saying, **This is my blessed Truth, which the Quakers preach**, by which all Souls that I have made shall be saved: Then I have said in my Heart, after such a thing is accomplish'd, I will leave off my Life of Vanity, and become a New Creature. Oh! I was she that believed in lying Vanities, I thought I should have had long Life, and then I did intend to serve the Lord in my Old Age.

She

She said to her Mother, *Pray, Mother, call my Father (who was not of the People called Quakers) I have something to say to him ; I desire my Body may be laid among the People of the Lord, called Quakers. Now I am a true Quaker ; now I Tremble before the Lord and his Holiness: Come Moses, Jeremiah and Habbakkuk, I am one with you, my Belly trembles, my Lips quiver, and my Heart drops, because of the Lord, and of the greatness of his Majesty.*

The Apostle said, *It is a fearful thing to fall into the Hands* (e) *Heb. 10. 31,* (e) *of the living God.* This he spake to the primitive Christians, after he had shew'd them the sad Consequences of letting go the Profession of their Faith ; and of wilful sinning, after they had received the Knowledge of the Truth ; because there remaineth no more Sacrifice for Sin, but a certain fearful looking for of Judgment ; this Doctrine alludeth to the Law, wherein there was Provision made for

all sins that were not done
presumptuously, but done
(f) ignorantly, or at un-
awares, or thro' Temp-
tation; and the Priest

(f) Levit. 6. 1.
Exod. 30. 10.
Numb. 15. 27,
& 35 Chap. —
Deut. 19. 4.

shall make an Attonement, as con-
cerning the Sin, and it shall be for-
given him. But, said the Lord, con-
cerning those who Sin presumptu-
ously, or, as the Margent hath it,
With an high Hand, The Soul that

doth ought (g) presump-
tuously (whether he be
Born in the Land, or a
Stranger) the same Re-

(g) Numb. 15.
30.
Deut. 17. 12.
Exod. 21. 14.

proacheth the Lord, and that same
shall be cut off from among his Peo-
ple; because he despised the Word of the
Lord, and hath broken his Command-
ment, the same shall utterly be cut off,
his Iniquity shall be upon him. From
hence the Apostle argues, that those
under the Gospel-Dispensation, who
have done despite to the Spi-
rit of Grace, and who

Verse 29.)

have trodden under foot the Son of God,
&c. deserve much sorer Punishment,
than

than they who despised *Moses's* Law. They under the Law fell into the hands of Men, and did suffer a Corporal Death ; but those under the Gospel are to fall into the hands of God, to whom Vengeance belongeth.

verse 30.

And he said, *I will Repentance it ;* and again, *The Lord shall Judge his People ;* to which he adjoyns these words, *It is a fearful thing to fall into the hands of the living God :* The Death of the Body hath an end ; but the Punishment which the Soul receives from God, who wilfully and presumptuously Sins out the Day of God's Visitation, that Punishment hath no End.

My Design, in publishing this, is to Alarm or Warn those who are going on to fulfil the Lust of the Flesh, Lust of the Eye, and Pride of Life, lest the Evil Day come, and they want the Peace of God in a dying Hour.

Therefore let none Despair of the Mercy of God, in Christ Jesus, but break off their Sins by a timely Repentance ;
for

for with the Lord there is

(h) Mercy, that he may be feared. And if he should

(h) Psal. 130.

3.—

mark Iniquity, Who shall stand? And

for the Encouragement of true Peni-

tents, he hath left a Pro-

mise (i) That if the Wicked

(i) Ezek. 18.

21.—

turn from all his Sins that he

hath committed, and keep all his Sta-

tutes, and do that which is lawful and

right, he shall surely live, he shall not

dye. Because he considereth and turneth

away from all his Transgres-

sions that he hath committed,

Verse 28.

he shall surely live, he shall not dye. And

again, Wash ye, make ye

clean, put (k) away the

(k) Isa. 1. 16.

40. 18.

Evil of your Doings from

before mine Eyes : Cease to do Evil,

learn to do Well, seek Judgment, &c.—

Tho' your Sins be as Scarlet, they shall

be as white as Snow; tho' they be red like

Crimson, they shall be as Wool.

Manasseh was a great (l)

(l) 2 King. 21.—

sinner, yet when in his

Affliction in Babylon (where he was

carried Captive in Fetters) he be-

sought

(m) 2 Chron.
33. 11.

sought the Lord, and (m)
humbled himself greatly
before the God of his
Father, and pray'd to him. God was
intreated, and heard him, and re-
stored him again, and he knew the
Lord to be God. The Thieves on

(n) Mat. 27. 44.

the Cross, tho' they (n)
both joyned with those
who reproached Christ, yet one
of them repenting afterwards
said to the other, Dost not thou
fear God, seeing thou art in the same
Condemnation? And we indeed justly
for we receive the due Reward of our
Deeds, but this Man hath done nothing
amiss; and he prayed unto Christ
and our Lord gave him

(o) Luke 23---
43---

(o) a gracious Promise
before his Death, that he
should be in Paradise with him. This
may shew to Sinners the Possibility
of their Salvation, if they turn and
repent, and come to Christ.

And concerning our Opposers, we
may say, with Israel, *If it had been*

been the Lord (P) who was
 on our side, when Men rose
 up against us, then they had swallowed
 us up quick, when their Wrath was kin-
 dled against us. But the Lord has
 been our Defence, and pleaded our
 Cause, as he did the Cause
 of Israel (q) his People; (q) 1 Chron.
 and no Weapon ever form- 16 to 23.
 ed against his People hath prospered;
 and the Tongue that hath risen a-
 gainst them in Judgment, he hath
 sometimes made to Condemn them-
 selves, and confess to the Faith and
 Worship of his People which they
 have opposed.

But I shall not enlarge on this Head,
 having added to this Collection an
 Abstract of an Appendix of our
 esteemed Friend, *W. Penn*, which was
 published with the printed Narrative
 of the Dying Remorse of *Matth. Hide*,
 27 Years ago; and is now re-printed
 for an Admonition and Warning to
 others, who may be our Opposers in
 this present Day.

John Tomkins.

A

A
Trumpet Sounded :
O R,
A Warning to the Unfaithful.
BEING
A Collection of Dying Sayings, &c.

Of the Lord's Dealings, both in Judgment and Mercy, with a Young Maid of about Fifteen Years of Age.

SUfannah Whitrow, Daughter of Robert Whitrow of Pauls-Covent-Garden, near London; her Father did not profess himself to be one of the People call'd *Quakers*, but her Mother did; she was taken Sick the 5th of the 3d Month, 1677. and for some Days of her Sickness, lay under the Judgment and Terrors of the Lord for Sin and Iniquity, crying to the Lord for Mercy; and said

said to her Mother, *Ah, how often hast thou said, The Lord would plead with us? Now the Day is come, thou hast long warn'd us of; now the Lord is risen; now the Lord is broke in upon us: How great hath been thy Care and Pains, that thou hast taken, to bring us into the Fear of the Lord?—*She said, *Blessed are the Poor in Spirit: Lord, I am poor, I am needy, I need thy Strength continually to withstand the Tempter: O Lord, stand by me, move not from me; for if thou dost, the Tempter will come: I will hold thee fast; thou art my Saviour. And desiring William Penn and Rebecca Travers might be sent for; for she said, The Lord will hear the Prayers of the Faithful; but I have been Unfaithful: Oh! how often have I sinned against the Light in my Conscience, which shewed me the Way I should walk in? Oh! how often hath my Saviour knocked at my stony Heart, saying, This is my blessed Truth, which the Quakers preach, by which all Souls that I have made shall be saved? Then I have said in my Heart, After such and such a thing is accomplished,*

plished, I will leave off my Life of Vanity, and become a new Creature: Oh! I was she that trusted in Lying Vanities: I thought I should have had long Life, and then I did intend to serve the Lord in my Old Age.

Oh how have I been against Women Speaking in a Meeting! But now, whether it comes from Man or Woman, it is precious indeed. O that I might have a little Time longer, that my dear Mother and I might go into the Country together, and walk in the Woods together, that we might seek the Lord. Another time she said, Oh my Strength fails me, I wait upon thee, renew my strength, O my holy Lord; be pleased to restore me to my former Health, then will I wait diligently upon thee; I will sit on the Ground, with my Head on the Dung-hill; I will never lift up my Soul to Vanity; my Heart shall never go after the sight of my Eyes.— Another time she said, Wo, wo, will be to the Blind Guides, the false Teachers of this Nation: Oh! did not our Blessed Lord say, If the Blind lead the Blind, both should fall in the Ditch?

Watch? Ah, how will it be otherwise? For they hate the Light, and count it an Insufficient thing. Oh! Did not our blessed Saviour say, Believe in the Light, that you may be Children of the Light; and bid them all Watch and Pray, lest they enter into Temptations? And how could they Watch without Light? For they could not see the Tempter, when he comes in the dark. Ah, that Scripture fulfilled upon this People, That Darkness shall cover the Earth, and gross Darkness the People; and then Night shall be upon them, that they shall not have Vision; and the Day shall be dark, that they shall not divine: Oh! But the Children of Israel had light in Goshen.

For several days, she had great Conflict of Soul and Spirit; and so deeply was she engaged in this War against the Enemy of her Soul, that she would not suffer her Head to be removed, saying, I would not suffer a Thought to wander; if I move, I shall be drawn off my Watch, and then the Tempter will prevail. And after she had received Hope of Mercy, she broke forth in Praising and Magnifying

nifying the Lord ; saying to the Lord
*O but what can my Soul say of thy Power
 When I sought thee, but could not find
 thee ; I knocked hard, but none did open
 for my Sins stood like Mountains, that
 could not come near thee ; I would fain
 have prayed to thee, but could not ; I lay
 several Days and Nights struggling for
 Life, but could find none ; and I said
 There is no Mercy for me ; then I said
 I will never leave thee ; if I perish, I will
 perish here ; I will never cease crying out
 to thee : Then I heard a Voice say, Jacob
 wrestled all Night, before he obtained the
 Blessing. Oh then, thy Word was strength
 to my Soul ! Oh then my stony Heart was
 broken to pieces before the Lord ; and
 then the Spirit of Prayer and Supplication
 was poured upon me ; and now I can sing
 as David did, of Mercy and of Judge-
 ment ; unto thee, O Lord, will I sing
 with a rended Heart, and with my Mouth
 in the Dust, will I sing Praises to thee, my
 Blessed Saviour.*

She did also pray fervently to the
 Lord, on behalf of her Father : Part
 of her words are as followeth ; ‘ Lord,
 ‘ remember

remember not his Offences; let me bear them; let it be easie to him; make his Friends to be Enemies to him, that thou may'st have Mercy on him; his Temptations are great; Lord, carry him through: Oh! Let him not perish with the World; do thou support him over this World: Shall a little Dirt of this World draw away his Mind? O Lord, let his Mind be set on things above; fix his Mind upon thee; and so continued on in Prayer a considerable time. She also did bear Testimony against her self, and former Course of Life, in Pride, and the World's Vanities and Worship; saying, Oh these were my cursed Fruits, which I brought forth, when I was an Hearer in that Church; (meaning the Publick Place of Worship for the Parish she liv'd in) Pride; and Disobedience to my Parents: How often have I adorn'd my self, as fine in their Fashions, as I could make me? Yet they have looked upon me with scorn, and despised my Dress, and said to me, How like a Taudry have you dress'd your self? You are not at all in

the Mode: Then came I home on their Sabbath-Day, and gone immediately up into my Chamber, and lock'd the Door, and alter'd all my Laces; and so I have gone to their Worship in the Afternoon, dress'd in their Mode; and then I have pleased them.—Pray, my dear Mother, call my Father, I have something to say to him: I desire my Body may not be laid in that abominable Place, but among the People called Quakers; for now I am a true Quaker; now I tremble before the Lord, and his Holiness: Come ye holy Prophets, who were Quakers and Tremblers at the Word of the Lord; come Moses, Jeremiah and Habbakkuk, I am one with you; now my Belly trembles, my Lips quiver, and my Heart drops, because of the Lord, and the Greatness of his Majesty. She was exceedingly filled with Indignation against the Priests which she had formerly followed, and spoke much against their
 • Idle Practices, and Abominable Ways, which was not taken in Writing; and some is omitted for Brevity sake.—
 She said another time, I have done nothing

thing for the Lord, but he hath done all for me; therefore I desire to live, that I might live an holy and righteous Life; that my Conversation might be in Heaven, tho' my Body be here on Earth; that I might invite all, as David did, to taste and see how good the Lord is.—

Oh! if they had tasted in the least thereof, they would not dare to spend their precious time, in adorning themselves like Jezabels, Patching and Painting, and Curling their Monstrous Heads: But O the Christian Life is another thing; they must not give themselves the liberty to think their own Thoughts, much more to act such Abominations as these.

Another time she said, Come all you that call your selves Christians: What of the Life of holy Jesus is in you, who was a Man of Sorrows? You Light and Airy Ones, you Wild and Wanton Ones, you that are Lovers of Pleasures, more than God, you Workers of Iniquity, who are always crying Lord, Lord, but do not the things which Christ saith, this shall be your dreadful Doom, That you are **Sapere**s, but not **Doers**; with more

that she said at *that time*. To some Friends, called *Quakers*, who came to visit her, she said, *You are the People that must Fast and Pray, and be content with mean things : O what matter for Fine Houses, or Silk Apparel ? O remember him that sat on the Ground, and wore a Garment without a Seam, our blessed holy Lord, who went up to the Mountain to pray, and withdrew himself into Gardens, and desolate Places of the Earth ; my Soul has Fellowship with him : And went on, speaking of the Goodness and Love of God to her Soul.* The Day after, she was much filled with the Injoyment of the Heavenly Life, singing Praises to the Lord ; and spoke concerning the Followers of the Lamb, who had *washed their Robes white in the Blood of the Lamb ;* with much more, that could not be taken down in Writing.

After several days, she uttered many Heavenly Things, among which she expressed these words of the Lord : *O thou Beloved of my Soul ! What shall I say of thee ! For thou art too wonderful for*

for me ! Oh Praises be unto thee ! So went on Praising God.

Afterward she said to her Mother, *I must lay down this Body; the Lord will not trust me longer in this present wicked World; happy am I: My Saviour, my Soul loves thee dearly; thy Love is better than Wine: My Saviour, my Holy One, how Glorious art thou? I have seen thy Glory; I am overcome; my Heart is overcome with thy sweet Countenance: O how Lovely art thou! My Heart is ravished with the sweet Smiles of thy Glorious Countenance: O come away, come away! Why dost thou stay? I am ready, I am ready.*

Then lying some time very still, she departed this Life, without Sigh or Groan, Aged about 15 Years.

This Account of *Susannah Whitrow*, was printed at large in the Year 1677. To the Truth of the Narrative, were published, as Witnesses, the Names of her Father and Mother, *William Nash*, *Susan Meurs*, her Nurse; with *Rebecca Travers*, *Sarah Ellis*, and *Eliz. Martin*, who did visit her, and were with her in the time of her Sickness.

The Words of a Dying Man, which may be a Warning to Old and Young, to Prize the Day of their Visitation, before it be too late.

Related by *A. G.* and *E. H.*

UPon the 4th Day of the 12th Month, I went to visit my Friend *John Stare* of *Hedingham* in *Essex*, he being under the Afflicting Hand of the Lord: And when I came there, I found him in a great Concern of Mind, tho' I knew not for what; but he said to me, *If the Lord would be pleased to Raise me up again, I hope I shall never forget it:* Then I said to him, I hope thou hast in some measure laboured to make thy Peace with God: He answered me, *In some measure, and not in all, is hard; what is wanting, is not on the Lord's part, but on ours.*

Then I left him, and went into another Room, where his Wife was; she told me, Her Husband had refused
to

to pay Tithe, and the Priest had troubled him for it; and she and others, Neighbours or Kindred, had perswaded, and prevailed upon him, to go to the Priest, and carry the Money; and that her Husband was in great Distress of Spirit for so doing, and had said to her, *Had I not been better without Dish or Spoon, than to be in this Condition? I thought I had been an honest Man; but now I see, I am weighed in the Ballance, and am found too light; and so will many more, that profess themselves Quakers, if they have not a great Care, and prize the Day of their Visitation.*

His Wife wept, and expressed her great Sorrow, for her being one that perswaded him to pay the Priest, and for his being in such sad Distress therefore.

This is the Substance of what I heard them say,

Abraham Goymer.

A further Account by another Friend who was much with him in the time of his Sickness. John Start said,

O Edward! I had a Call from the Lord when I was going to pay the Priest for my Tithe, but I was not Faithful to the Call; therefore am I found as one of the Foolish Virgins, that could not enter into the Bride's Chamber. Had I been Obedient to the Call of the Lord, and turned back again, when I went to pay my Tithe, it would have been better with me; but if the Lord should spare my Life, I would never pay Tithe more, so long as I live, tho' I should live in a Goal all my days.

Three or four days before he died, he said; Edward, Remember my kind Love to all my Friends, and desire them to prize the Day of their Visitation, and be Faithful to what the Lord makes known to them; and not follow the vain Fashions and Customs of this World; and not speak Thee and Thou among Friends, and when they come among other People, then to say You to One.

This is part of that which I heard him speak, Edward Harvy.

His Wife died soon after him.

An

An Account of the sore Distress, and Affliction of Soul, of Susannah, the Daughter of William and Susannah Wait, of the Island of Barbadoes, thro' her want of Peace with God.

THis young Woman was educated in the way of Truth, her Parents being Friends. About the 18th Year of her Age she was visited with a malignant Distemper, whereof she died, with many Hundreds more in that Island; and tho' she seem'd to be of an orderly Conversation, yet on her dying Bed, when the Lord appeared and thoroughly awakened her, then did her Want appear: And tho' she said, She had not committed gross Evils, but only had been Foolish and Vain, as other young People were, yet was she in great Distress for the Assurance of her Soul's Eternal Well-being: And she did cry mightily to the Lord for the blotting out of all her Sins and Fellies: She confessed to the Truth, and caused

some Friends to be sent for, to the end they might *Pray to the Lord in her behalf*; which desire of hers was answered, greatly to her Satisfaction.—And she warned all that came near her, Not to neglect the time of God's Call, more especially her Brother *Alexander*, who did not live long after her; and her Brother *John*, who quickly followed. She did strictly charge both these her Brothers, with the rest of her young Relations, who came to visit her, concerning their Lives and Conversations, *Warning them not to neglect God's Call and Day of tender Visitation*. Speaking of the Threatnings of the Lord against the Disobedient, who would not hear when God did call, re-

Prov. I. 24,
to 29.—

hearing that Scripture,
Because I have called, and ye refused. I have stretched out my hand, but ye have not regarded: But ye have set at nought all my Counsel, and would none of my Reproof. I also will laugh at your Calamity, I will mock when your fear cometh. When your fear cometh

cometh as Desolation, and your destruction as a Whirlwind: When Distress and Anguish cometh upon you; then shall they call upon me, but I will not answer: They shall seek me early, but they shall not find me; for that they hated Knowledge, and did not chuse the Fear of the Lord. Upon which saying, she spent much time in discoursing of, especially the last Day of her Life.—

And when one of her Friends asked her, Why she was so much distressed in her Mind, about her Souls Well-being, seeing she was not Guilty of any gross Evil? Advising her to look to Jesus, who was the Lamb of God, that taketh away the Sins of all that truly believe in him: She answered, That God indeed had been Wonderful in his Mercy and Goodness, both to her and others; but she added, Oh! when God did call, that she and others had not answered; for in her Distress, she cry'd mightily to the Lord for Mercy, but he did not answer.

Thus she continued to the end of her Life, with Cries and Groans to the

the Lord for Mercy ; *Oh ! that all her Relations, and other young People (and Old also) would lay it to Heart, and have a care in time, and be warned, by this dying young Woman, not to neglect the Day of their Visitation, and the Reproof of God's Spirit in their Hearts, lest it come upon them, as above-expressed, in Prov. 1. and warned by dying Lips, for this part of the Scripture seem'd to rest upon her, as a Cry the Lord had put into her Mouth, for the warning of others.*

The Truth hereof was testified to, by *Richard Hoskin*, who was present at her Death.

She died, aged 18 Years.

An Account of Alexander, Brother, by the Mother's side, to the aforesaid, Susannah Wait.

A *Alexander* was soon after visited, by the like Distemper ; and in his Sickness (being under a sense of his

former mis-spent time) he made
 of the same Expression, as above-
 said, saying, Justly may the Lord say,
 because I have called, and ye have re-
 sisted, I will also laugh at your Calamity,
 and will mock when your fear cometh. He
 also expressed himself as followeth,
 with much more, which did not
 come to remembrance : As, Try
 me, Oh ! Lord, I beg it from the bot-
 tom of my Heart ; Oh ! spare me, and
 I will become a new Man ; I will not
 be afraid of Mockers or Persecution.—
 I hope I shall be an Example to the
 Youth of this Island. And speaking to
 his Relations, saying, My dear Father,
 Mother, and Uncle, pray for me : Oh !
 What shall I do ? Oh ! that I could Ex-
 perience Peace with the Lord, that my
 Soul could Praise his Holy Name.—
 Another time, Hear me, O Lord ;
 Grant me my Request, which I make
 from the bottom of my Heart : Spare me,
 and I will become another Man than I
 have been ; I was young and strong, and
 little expected Sickness ; I put this evil
 Day afar off, but now it hath overtaken
 me.—

me.—And many times he cry'd out for Assurance, that he might enter God's Kingdom; saying, *Just may the Lord say, Because I have called, and ye refused, I will laugh at your Calamity, &c.* Oh! *I little thought this Day would have so soon overtaken me; but I must submit to the Will of the Lord.* Oh! that all People could be sensible of my Condition, and take Warning, and not put off the day of Sickness and of Death so far from them. Lord, hear me, and grant me my Request which I make, thou knowest from the bottom of my Heart; thou knowest all things, and that I promise in Sincerity—He also said, *Little do People think, that the Lord will call them to an Account for vain Laughter.*

After this manner did this young Man continue in a weighty Concern and Travel for Assurance of Eternal Life—while his strength lasted.

This Account was given by Philip Collins, Uncle to the young Man.—

An Account of the penitent end of a young
Maid of about 18 Years of Age.

Elizabeth Archer, Daughter of Edward and Elizabeth Archer, of Barbadoes. She was taken Sick the 25th of the 2d Month, 1688, and remained Sick eleven Days: About the midst of her Sickness, she called to her Mother, and said, *My dear Mother, I shall dye; the Lord will not trust me longer in this World. I desire that thee and my Father may be willing to give me up, otherwise it will be hard with me.*—She spoke how good the Lord was, and that she had a greater Sense of him, than she ever felt before, saying, *Oh! the Lord is good, he is good indeed: I have been Proud and Stubborn; I have not been so diligent in Meetings as I should have been; I have suffered my Mind to wander many times: But if it please the good and heavenly Lord God to spare my Life, I will be very Diligent, I will walk Humbly, I will sit in the Dust, and walk softly*

softly all my Days.—She several times bemoan'd some Friends Children, for keeping Company with those of loose Conversation, *Eating and Drinking with them, and living in Pride*; and did often say, *Oh ! that they did know what I do feel ! It would Humble them*: Saying, *I have often had this in my Mind* (meaning her latter End) *but something would put it away*. Much more at times she said, and was truly Penitent.—

Three days before she dy'd, she desired that a Woman Friend might be sent for, to pray by her ; for she said, *The Lord would hear the Prayers of the Faithful ; but I have been Unfaithful.*—Afterwards, being in a great Agony, she said, *I am afraid that the Lord doth hide his Face from me : I am so overcome with Pain, that I cannot wait upon the Lord.*—About an Hour before she dy'd, she desired, if it were the Lord's Will to take her away, that he would make her Passage easie ; which the Lord was pleased to do, for she fell into Stileness, and so departed: And it was the belief of several

veral that saw her End, That she dy'd in Peace with God, having, before she dy'd, received the forgiveness of her Sins from him.

She was about 18 Years of Age.

This Account was given by Elizabeth Archer, Mother to the abovesaid young Woman, and at her Request the Exhortation is annexed, and is as followeth :

‘ **H**AVING something in my Mind
 ‘ to Friends, that are Parents
 ‘ of Children, as also to their Chil-
 ‘ dren, That altho’ my Daughter, I
 ‘ do believe, was never guilty of
 ‘ gross Evils, nor of that Disobedi-
 ‘ ence and Stubbornness to her Pa-
 ‘ rents which I am afraid some are ;
 ‘ yet the great Concern that was up-
 ‘ on her, and the sore Conflict that
 ‘ she had, when she lay upon her,
 ‘ Death-Bed, about her future State,
 ‘ which it would be well for all to
 ‘ mind

' mind, while they have Health and
 ' time, to be made ready, that they
 ' may have the Comfort of Peace
 ' with the Lord in themselves, ha-
 ' ving an Assurance of Acceptance
 ' with him, when time in this World
 ' shall be no more.—And I tenderly
 ' desire, That such Friends, who are
 ' the Parents of Children, may know
 ' their Affections to be governed by
 ' the Truth, that they may not by
 ' Indulging of them, and giving them
 ' Liberty, and by giving way to Af-
 ' fections that are not subjected to
 ' the Truth, which ought to Rule in
 ' all things, be a means to encourage
 ' them in such things as are inconsi-
 ' stent with the Truth, and with
 ' their Eternal Happiness : Will not
 ' the Lord expect it as a Duty from
 ' us, to restrain them from such
 ' things? So happy will they be,
 ' who are found clear in the Day of
 ' Account.

Eliz. Archer.

An

An Account of the deplorable Condition of Ayre Walcot of Barbadoes, who was convinced of the Truth, and married to a Friend's Daughter, his Mother professing Truth, is in brief as followeth.

After he was taken Sick, he told those about him, That he had had a Vision of his own State and Condition, and was call'd to an Account, but found that his Sins and Transgressions were so many, that he could not give any Account, but was Speechless. And he was much troubled, and complained that he had not been Faithful and Obedient to what the Lord had manifested to him; and declared that he was convinced of the Truth amongst the Quakers, but had not been Obedient; and now, saith he, God doth judge me for my Disobedience and Rebellion against the Manifestation of his Spirit. And he was in great Horror of Mind, and did fear that he had sinned out his Day, and that there was no Mercy for

for him ; and said, That God had made him *an Example to them, and all the World, for his Sin and Wickedness.* And so he warned all his Brothers, Sisters, Father-in-law, and Mother, and Relations, and all other People, *To amend their Lives, and Repent, and be Faithful and Obedient unto what the Lord had made known unto them ; lest they come into his lamentable Condition, and so the Lord make them the like Examples, if they took not heed, and were not warned by him.*—

He said one time, *Ah, Father Lewis!* (he was his Father-in-law, and was gone from Truth) *You are a Man that has known much ; you are a very Passionate Man ; away with your Barbicude † Hogs, and Merry Meetings, and your little small things, as you call them ; I am sure, I find them great to me.*

When People came to see him, he would ask them, If they had their Accounts ready ? For his Account was so blotted and blurr'd, that he could not answer

† Hogs kill'd in the Woods, and there dressed and eaten, with much Drinking and Revelling.

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answer one word.—And cry'd out of *Horror of Conscience*; and a wounded *Conscience, who can bear?* And said, That he doubted of Mercy, or that God would forgive him; for that he was unworthy, having been *Disobedient and Rebellious*.

And another time he said, *I must needs go to Church, that I may manifest my Disobedience and Apostacy to the World*: Adding, *I did it to please Men, more than God; and therefore must now lose my poor Soul*.— And he declared, That Self was his God; and that he served Self, and not God: And warn'd those about him, not to be *afraid of displeasing of men*. He said, he was afraid he should be cast into Hell, *where he should burn*; and if at a Thousand Years there were an end, he should have hopes; but not so, said he, it will be for ever; there will be no end of Torments.

When one would have hush'd or stopp'd him from speaking of his Miserable Condition, and calling People to take Warning by him, he said,
What

What! will you stop the Mouth of God? Will you stop the Mouth of God? Not that I say, I am God; but it is the Voice of God in me that speaks, and I will not be stopp'd; and if ye will not hear, the time will come that ye shall feel it.— Ye have Moses and the Prophets, but if you will not hear them, neither will you hear me.

He died, Aged about 28 Years.
This Account is Testified by Stephen Gibbs, one of his Doctors.

Roger Fretwell, Son of Ralph and Dorothy Fretwell of Barbadoes, upon his Death-Bed, in the hearing of several, cry'd out much of his *Disobedience to his Parents, and for running into Pride, and the vain Fashions of this World, which he had been often Warned of*—

The foregoing Accounts of *Susannah Wait*, and *Alexander* her Brother, *Eliz. Archer*, *Ayre Walcot*, and *Roger Fretwell*, were recommended hither to be made publick, on behalf of the *Quarterly Meeting of Barbadoes.*

Signed by *Thomas Clark* and *Ed. Wright.*

A

Trumpet Sounded :

O R,

A Warning to the Opposers of
the Truth, and People called
Quakers.

Jeffery Bullock of Sudbury in Suffolk,
Say-maker, was one who had
made Profession of the Truth, as
professed by the People called *Qua-*
kers, and he walked in that Profession
many Years, and was a Man of good
Repute in the Town where he dwelt;
but afterwards, by giving way to the
Enemy of his Soul, he became Con-
tentious, and very bitter, and pre-
judiced against the said Truth and
People; until the Devil had brought
him into that great Darkness, and
Hardness of Heart, that he did af-
firm,

firm, *The Soul of Man was Mortal*; so that he, who had thus deceived him, could the more securely engage him in his Service: For if the Soul was Mortal, and died with the Body, then, by consequence, no future Punishment, nor Judgment to come; for which the People called *Quakers* did testifie against him. But after this his Gain-saying and Opposition, the Truth, which he had opposed, was strongest; and God did plead with him by his Righteous Judgments, and (as himself confessed) *set his Sins in order before him*. And that he might find some Ease, he did give forth this Testimony against himself, and his Rebellion against the Light and Spirit of Christ Jesus in his own Conscience; which is as followeth:

Several

Several Testimonies given forth by Jeffery Bullock, against that Evil Spirit, by which he had been led to oppose the Truth, and People of God, (called Quakers) both by Word, Writing, and Printed Books, for several Years last past.

Sudbury, the 25th of the 8th Month, 1686.

‘ **W** Hereas in an Hour of Dark-
 ‘ ness and Temptation, I have
 ‘ been drawn forth by the Enemy of
 ‘ my Soul, that hath led me out in
 ‘ Envy, Enmity, and great Wilful-
 ‘ ness, through my departing from
 ‘ the holy Light, and pure Witness
 ‘ of God in my own Conscience, to
 ‘ Write, and cause to be Printed and
 ‘ Published, divers Books and Papers,
 ‘ which were Unsound, Pernicious,
 ‘ and Contrary to Truth, in Be-
 ‘ proach of God’s Truth and People,
 ‘ and their holy Way and Order,
 ‘ (into which Truth hath led and
 ‘ settled them;) and not only so,
 ‘ but have also defamed the Children

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of

of Truth, and enviously opposed
 them, not only by Writing, but
 publickly in Meetings, and by re-
 taining the Counsel of the Adver-
 sary of my Soul, was carried on
 further, to that Ungodly Act, in
 Wilfulness and Stubbornness, to
 break that holy Command of *Christ*,
 who saith, *Swear not at all*; yet,
 contradictory to the Witness of
 God in my own Conscience, I did
 Swear : And now, after all this
 my Wicked Doings, the pure Wit-
 ness of God is risen, and hath set
 all these my Sins in order before
 me ; and Sin now is my Soul's bur-
 then. Wherefore, that my Soul
 may find ease, and favour, and for-
 giveness of God, in Humility of
 Heart, and Contriteness of Soul,
 do condemn all these my Wicked
 Works; and that it may be clearly
 and particularly evidenced, I con-
 demn by Name all my said Books,
 viz. My Book intituled, *Antichrist's*
Transformations within, discovered by
the Light within. My Book intituled,
 One

' One Blow more against Antichrist's
 ' Ministers, &c. Being a Reply to
 ' Giles Barnardiston's Answer to my
 ' first Book. Also my Book inti-
 ' tuled, *A Testimony against the Sixty-*
 ' *Six Judges, called Quakers, that wrote*
 ' *an Epistle against John Story and*
 ' *John Wilkinson.* Also my Book
 ' called, *Gross Errors detected; or,*
 ' *Many of the Doctrines of the Leading*
 ' *Quakers disowned.* All which Books
 ' are for Judgment. Moreover, I de-
 ' sire all such, that have read any,
 ' or all of the said Books, that you
 ' take heed to your selves, that no-
 ' thing in them do you hurt; for
 ' certainly it was the dark and evil
 ' Spirit that guided me therein, to
 ' write and publish them, by which
 ' I did despight to the Spirit of
 ' Grace therein. And I desire all,
 ' that have any of the said Books,
 ' that you destroy them, as I have
 ' done them in my own Possession;
 ' that they may all be obliterated,
 ' and that they may never be spoken
 ' of, or remembred any more.

‘ The Hand of the Lord lieth
 ‘ heavy upon me for these things;
 ‘ therefore let all take Warning by
 ‘ me, that you may be kept out of
 ‘ the Snares and Baits of the Devil:
 ‘ But as every one keeps to the
 ‘ Light, and are obedient to God’s
 ‘ Witness, and Holy Grace, placed
 ‘ in their Hearts, it will preserve
 ‘ them in the Way of Truth and
 ‘ Uprightness for ever.

Subscribed with my own Hand, the
 Day and Year above-written.

Jeffery Bullock.

P O S T S C R I P T.

‘ Whatever I have spoken, or caused
 ‘ to be printed, against *George Fox*, or
 ‘ the Order that is among those called
 ‘ *Quakers*, I do disown it.

‘ And as to what I have held forth,
 ‘ That the Soul is Mortal, and that
 ‘ there is no Future State: I do ut-
 ‘ terly disown the same; believing
 ‘ it came from the same Power of
 ‘ Dark-

'Darkness, that brought forth the
'Fruits above-mentioned, that I
'have testified against.

Jeffery Bullock.

Subscribed above and here,
in the Presence of us,

Margery Bullock his Wife.

Johannah Kemp.

John Baker.

Thomas Clark.

Francis Waldegrave.

Ezekiel Sheldrick.

Arthur Cotten.

John Furly.

The Contents of this Paper, and
his Name written with his own
Hand, was owned since before *Anne*
Bullock his Daughter.

D 3

This

This to be delivered to the Court.

Sudbury, October 4. 1686.

‘ In my coming unto the Hall, and
‘ Swearing, I grieved the Spirit of
‘ God, and did despight to Christ the
‘ Light, and sinn’d against the Spirit
‘ of Grace; and I would have come
‘ my self, and a born my Testimony
‘ against the things; but the Day of
‘ God’s Vengeance is upon me, and
‘ I have lost my Natural Strength,
‘ that I fall in going about the House;
‘ from me,

Jeffery Bullock.

Jacob Lea.

John Fowler.

Andrew Bates.

John Baker.

Jonathan Christmass.

Israel Robards.

Ezekiel Sheldrick.

‘ And to be at Unity with the Light
‘ within, is more to be valued, than
‘ Ten Thousand Worlds.

POST.

P O S T S C R I P T.

‘Tho’ I have condemned my self
 ‘ for the Act of Swearing, it being
 ‘ contrary to the Command of *Christ*;
 ‘ yet deny not my Allegiance to the
 ‘ King, but do own the same.

J. B.

Jeffery Bullock having sent these Papers to us, and desired they might be made publick, for the easing of his troubled Conscience, and clearing Friends and Truth, we have permitted them accordingly to be printed: And tho’ he hath thus far cleared the Truth, the Hand of the Lord remains still heavy upon him; and how the Lord will deal with him, we know not, but must leave the issue to God; desiring, if it be his Will, he may find Forgiveness of his Sin, and may lay down his Head in Peace with the Lord.

A Brief, but Faithful Narrative, of the Dying Remorse of a late Living Enemy to the People called Quakers, and their Faith and Worship, Matthew Hide : Attested by Eye and Ear-Witnesses.

WHereas, after near Twenty Years publick Opposition, made by *Matthew Hide*, against the People called Quakers, and their Principle of the Light within, in their publick Assemblies, chiefly in and about *London* : It hath pleased the Lord immediately and secretly to Smite and Awaken him in his Conscience, and to bring the Burden of his Iniquity upon him a few Days before his Death (tho' he was not the worst of open Opposers and Disturbers) that he was necessitated to make a solemn Confession thereof, and unto the Truth, in the Presence of Almighty God, and several of the said People, his Wife, and some others, before he could Quietly, or
with

with Satisfaction, depart this Life. This is given out as a true and faithful Narrative of his last and dying words, as a Testimony for God's Truth and People, against all Apostates, Gainayers and Opposers thereof, that such may take Warning, for whom there yet remains a place of Repentance.

The Narrative.

ON the 19th of the 12th Month, 1675. Cotten Oade hearing that Matthew Hide was willing to speak with some of our Friends, call'd Quakers, went to him, and told him, If he had any thing to say, to clear himself, he might speak, seeing he had opposed Friends in their Declarations and Prayer.

M. Hide signified thus much, That he was sorry for what he had done ; for they were the People of God.

C. Oade asked him, If he had any thing in his Mind to any particular Friends, nominating G. Whitehead and

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W. Gibson,

W. Gibson, or any other; and whether he would be willing any of them should be sent for ?

M. Hide reply'd, *As many as please may come.*

Whereupon *Cotten Oade* presently sent for *George Whitehead*, who accordingly went with the Messenger, to visit *Matthew Hide*, after the 9th Hour in the Night. So the said *George Whitehead*, *Cotten Oade* and *John Ball*, near the 10th Hour in the Night, visiting *Matth. Hide* on his Sick Bed, tho' so weak, that 'twas hard for him to utter words, yet these were understood from him, when spoken to, as followeth :

C. O. told him, Here is *George Whitehead* come to see thee, *Matthew*.

M. Hide, *I am glad to see you.*

G. W. If thou hast any thing on thy Conscience to speak, I would have thee to clear thy Conscience.

M. Hide, *What I have to say, I speak in the Presence of God; As Paul was a Persecutor of the People of God, So have I been a Persecutor of you,*
his

his People, as the World are, who Persecute the Children of God: [With more words which then could not be understood.]

G. W. Thy Understanding being darkned, when Darknes was over thee, thou hast gainsaid the Truth and People of the Lord ; and I knew that that Light which thou opposedst would rise up in Judgment against thee: I have often, with others, laboured with thee, to bring thee to a right Understanding.

M. Hide. *This I declare in the Presence of God, and of you here, I have done Evil in Persecuting you, who are the Children of God, and I am Sorry for it ; the Lord Jesus Christ shew Mercy unto me, and the Lord Increase your Number, and be with you.*

G. W. [After some pause] I would have thee, if thou art able to speak, to ease thy Conscience as fully as thou canst; my Soul is affected to hear thee thus confess thy Evil, as the Lord hath given thee a Sense of it ;

in Repentance, there is Mercy and Forgiveness; in Confessing and For-faking Sin, there is Mercy to be found with the Lord, who in the midst of Judgment remembers Mercy, that he may be feared. [The said *M. Hide* being then much Opprest, striving for Breath, and lying on his Back, that it was very hard for him to speak, *G. W.* got *John Ball* to turn him on one side, that he might the better speak.]

M. Hide, *I have done Evil in opposing you in your Prayers; the Lord be Merciful unto me; and as I have been an Instrument to turn many from God, the Lord raise up many Instruments to turn many to him.*

G. W. [After some Silence] I desire thou may'st find Mercy and Forgiveness at the hand of the Lord; How is it with thy Soul? Dost thou not find some Ease?

M. H. *I hope I do; and if the Lord should lengthen my Days, I should be willing to bear a Testimony for you, as publickly as I have appeared against you.* [His

[His Wife then said, 'Tis enough ;
What can be desired more ?]

G. W. If the Lord should not
lengthen out thy Days ; Dost thou
desire what thou say'st should be sig-
nified to others ?

M. H. *Yes, I do ; you may ; I
have said as much as I can say.*

G. W. (After some Silence) If this
Company be wearisome unto thee,
I think we may withdraw.

M. H. *You may use your freedom.*

G. W. I shall leave thee to the Lord,
desiring he may shew Mercy and For-
giveness unto thee, as I hope he will.

M. H. *The Lord be with your Spirits.*

These things were exprest about
two Hours before his Death, in the
presence of,

*George Whitehead,
John Ball,
Cotten Oade,
George Brown,*

*And the Wife of Matthew Hide,
and some others.*

It is to be observed, before some of the People, called *Quakers*, came to him, I perceiving him to be much troubled in his Mind, asked him, If he would speak with any of those People? He smote his hand upon his *Breast*, and said, *With all my Heart*: I asked him again, If he would speak with some of the *Quakers*? And he smote his hand on his *Breast*, and said, *With all my Soul*: So some were invited to come. Again, after they had been with him, he did oftentimes desire, That he might live till *Morning*, it being the First Day of the Week, and that he might bare, on that day, a *Testimony* for the Truth, he had, on that day, so often opposed: He also said, *He had since found some Ease to his Spirit*: And I being a Silver-Spinster, and he understanding that I wrought to People that were great in the World, he took me by the hand, and did press it upon me, that I should use the Plain Language, Thee and Thou; and if they would not receive it, I should let my Trade go: And after some

some more words to this purpose, spoken by him, in a good Understanding, he stretched himself out, and died very quietly.

To the Substance of this Relation, concerning my Husband's Expressions on his Death-Bed, concerning the People called *Quakers*, I was an Ear-Witness, and *Mary Fooks* too.

Elizabeth Hide, Mary Fooks.

An Abstract of an Epistle of Warning to all Opposers of the Universal Light of Jesus Christ in the Conscience, and the People called Quakers; published with the fore-going Narrative of Matthew Hide, in the Year 1675.

TO you all, a *Warning* in the Name and Fear of God, that you leave off your *vain Thoughts*, your *chaffy*, loose and *unsavory Words*, and *rebellious Practices* against the *Light of Jesus* in your own *Consciences*, and that you dread any more to *revile*, *backbite*, *disturb* or *slander* his poor People, that have believed

ved in him, and that follow him, according to the Shinings of his blessed Light in their Hearts ; speak not evilly of that you do not know, much less go you on to *kick against those pricks in your own Consciences*, as Saul did, lest you become entirely hardened in your Gainsayings, and the Lord God cut you off in his sore Displeasure. O ! that you would consider your latter End, and repent, you vain mortal Men ; for you know not how soon that dismal Trump may overtake any of you ; *Are ye ready ? Are ye prepared ? Have you the Wedding-garment ? Are you of them that have suffered with him, being dead and buried to Self-will, Pride, Envy, Revenge, and the Lusts of this ungodly World, and risen with him in the Life, Glory and Rayment of the Resurrection ?* If so, where are your Fruits ? If you are not (as ye are not I affirm in God's Name) then where's your Authority for these evil Fruits you bring forth, *foffing, mocking, jangling, disturbing and bawling against us, stirring up the Scum of the Multitude to abuse us : Consider, before*

before it be too late, who is your Master in all these things, and whose Servants you are, in whose Name and Errand you go, and what Spirit sets you thus to work, against so glorious a Principle, and so harmless a People; that not being contented with *lifeless* *Worships*, *humane Faiths*, and *meer traditional Religions*, cry to the God of Heaven to appear and operate in their Hearts, and teach them by his own holy Spirit, to be his Disciples and Children, according to his Promise; yea, tho' it cross the *World's Life*, *Spirit*, *Customs* and *Fashions*; and therefore cannot serve God in the *Oldness of the Letter*, by meer Imitation, or after the manner of the loose Christians of this World, only with outside Performances, but in the *Newness of the Spirit*, in the *immediate Leadings and Guidings of the Holy Ghost*, according to *Rom. 8. 14.* tho' they were never so much made a Reproach and By-word, and be encompassed about with Loss and Danger; I say, have a care of resisting, reviling and disturbing these
poor

poor People, these *Believers*, these *Assertors*, these *Followers* and *Children* of the *Light* of *Jesus*, begotten again of the Everlasting Day of Righteousness, lest you treasure up *Wrath* against the day of *Wrath*, and the revelation of the righteous fierce *Judgments* of *God*, and your *Portion* be appointed you, in that day, with the *Workers* of *Iniquity* for ever.

And as I warn you to forsake your *Vain*, *Frothy*, *Envious*, and *Contentious* Courses; so do I exhort you, in *God's* Fear, to unfeigned *Repentance*; and invite you, in *Love*, to the true *Peace* of *Conscience*; even that *Conscience*, which is sprinkled from *Unbelief*, *Hatred*, *Malice*, and all *Ungodliness*; which is only obtained by an humble and sincere *Walking* in the *Light* of the *Son* of *God*, as *1 John* 1. taking heed to, and not despise this *Holy* and *Spiritual* Appearance of *Christ* within, to dethrone *Satan*, and destroy *Sin*, and to bring in his own *Everlasting Righteousness*, as the *Jews* did *Jesus*, whom they only knew after the *Flesh*, crying out, *Is not this the Carpenter's*

*Carpenter's Son? This Fellow: And if thou art the Christ, or Son of God, shew us a Sign, and tell who smites thee; and come off from the Cross, and save thy self: I say, Cavil not thus at the Light of Christ in your Consciences; despise not his Sufficiency with your Carnal Mind; neither turn his Grace, Mercy and Forbearance, into a prophane Presumption and bold Tempting of the Living God; for then very Woful will your End be. Behold, Read, Ponder, and Meditate on the latter End of this poor Man! Let his Case be both a *Warning* and *Visitation* to all that oppose the *Light of Christ within*, and the *Children of it*; that you may consider your latter End, find Mercy, and be Saved. When I read the Narrative of his Dying Condition, O my Heart was much broken before the Lord, and I could not but reverently magnifie his Glorious *Power, Mercy and Truth*, that had wrought so strange, so great, and so blessed a Work, for his Name's Defence, his People's Vindication; and, I hope, for the Poor Man's Soul too:*

O let

O let Him have the Glory for ever !
 For who is like unto him, in Heaven
 or in Earth ? Whose Goings are in
 the Deep, and whose Ways are past
 finding out, but in his own time.

And truly Pity rose in my Soul, to-
 wards all you, whose Day is not over,
 and a secret strong Groan to God,
 That you might all see your Folly,
 and Repent, before you go hence, and
 be no more seen.

This *Matthew Hide* was one, who
 for many Years did often oppose the
 People called *Quakers* in their Publick
 Meetings ; his main Stroke was against
 the Doctrine of *Christ, the true Light,*
enlightning every Man that comes into the
World, with a divine and saving Light :
 The Sufficiency and Universality of
 this Light to Salvation, he constantly
 and resolutely withstood ; not furi-
 ously, madly, and frothily, like out-
 ragious Mockers, as some still too evi-
 dently and frequently shew themselves
 against us, but with great External
 Sobriety and Gravity, as well as Zeal;
 Reasoning after his manner, and not
 Bawling

Bawling against us. *Nor was his Conversation scandalous, but Honest and Exemplary, in Worldly Things, towards Men, for ought that ever I heard : So that his present Convictions, as they were not the Effects of any affrighting Discourse, Insinuations and Besetments of ours in his Sickness ; neither could they be interpreted to be for any Trouble for a Dissolute Life, in which he might be thought to Condemn himself Generally and Confusedly. Nor did his Remorse only arise from the way of his opposing us, as if he still retained his Judgment ; but the very Ground of the whole Trouble, and Exercise of Spirit, for which he was willing to see any of us, and utter the foregoing Pathetical Expressions,—was his Gain-saying us, the People called Quakers, in the way of our Faith and Worship ; and so much his own Words testify. Let all take heed of the Reviling Thief's state upon the Cross, lest they enter not into the Paradise of God for ever.*

And

And tho' we want not the Evidence of God's Holy Spirit, That his own Right Arm gathered us, and that we are his People, Bought by the Blood of *Christ*, Redeemed by his Power, and made Partakers of his Divine Life: Yet it ought to be no small Evidence of the Lord's Goodness, and therefore both Matter of Comfort and Confirmation to us, That he has Constrained a Testimony to his own Blessed *Light within*, and *Us*, his poor despised People, (that have Believed in it, and above all the Families of the Earth, Contended and Suffered for it) out of the Mouth of an old and constant Opposer of both, and that upon his Dying Bed too, when no Fears nor Flattery, no Gains nor Temptations from Men, can justly be thought to have prevailed upon him; but the Powerful Workings only of that *very Light* he had so long resisted: This smit him in secret; this made his Dying-Bed uneasie, and proved its *own Sufficiency* upon him; by awakening his *Conscience*, opening his *Understanding*, breaking his

his *Heart*, and drawing very plain, tender, and sincere *Confessions* from his Mouth——

And this is an Accomplishment of what several *Friends* did desire for him, and did warn him of, in the Name of the Lord, and in the Presence of many at our Meetings, even when he was strong in his Gain-saying, and when he came on purpose to withstand us, That God would plead with him by his *Righteous Judgments*, and that the time would come, he should be forced to Confess to the Sufficiency of that Light he then opposed, and to acknowledge God was with us of a Truth: All which, Blessed be the Name of the Lord, is fulfilled by the foregoing Narrative; where he confesses himself a *Saul*, desires *Forgiveness*, testifies to us that we are the *Lord's People*, and prays for our *Increase*. Thus hath God vindicated his Glorious Name.

And I pray God with my whole Soul and Spirit, that it may be a Warning to all Opposers, of what sort soever, that they gain-say not themselves

selves unto Eternal Destruction, (for none of their Weapons shall ever prosper, the Lord hath spoken it) but that they may turn unto the *Light of Jesus* in their own Heart, and follow the *Reproofs and Instructions* of it; *whose Ways are Ways of Purity, and all his Paths are Peace*: For he visits the Creature, to lead out of Sin, which is the only Cause of Trouble.

And my desire is, That we, who have believed therein, may keep Covenant, stand our Ground, and not turn again unto Folly. O have a care of a Slothful Mind! That which can sit at home and Censure; but is not diligent in the Work of the Lord. Let us go on, and press forward, towards the *Glorious Recompence*: And this keeps in the Universal Spirit, out of Murmurings and Grudgings; and herein shall we prosper, and be preserved for ever.



W. Penn.

FINIS.

